Historical References

I

●127 If we were to affirm that the Matacos or Mataguayos are first mentioned in the writings of the Missionary Fathers, we would expose ourselves to correction when, at some future date, the archives of our motherland be better known. However, lacking such facts, and without having the work of Father Salinas at hand, I must necessarily begin by setting down what Father Techo says in his Historia de la Provincia Jesuítica del Paraguay [History of the Jesuit Province of Paraguay].

175 Refer to volume I, chapters 40 to 43 etc., which include the years 1590, 1591 and 1592.

In the first of these years Fathers Pedro Añasco and Juan Fonte arrived at Tucuman, at the same time that the famous and apostolic Father Alonso Bárcena was evangelizing the Lules, those on the slopes of (Mount) Aconguija, not those under Father Machoni's care. Father Bárcena, full of good works, toiled without ceasing among those belligerent Indians, underfed and in imminent danger of losing his life, but undismayed for all that, so much so that when called to order by his superior he answered with these noble and heart felt words [Latin parallel text omitted. See foreign text--Translator]: "I shall go to you as soon as possible, Father, and at your feet I shall say: Here I am; send me, be it that you return me to the Lules, or to the Calchaquies, to the Chaquenses or the Frontones, or to the uttermost ends of the earth, for I desire with an insatiable longing to be sent where I may suffer all things in behalf of those souls who are to be saved."

It is quite apparent here that the good Father differentiated be-
[114] tween Lules, Calchaquies, Chaquenses and Frentones. In my opinion the Chaquenses were the Mataraes, Matacos or Mataguayos who spoke the Tonocoté language. [564]

II

The Matará People

In chapter 41 Father Techo goes on to tell how the Spaniards founded the city of Concepción del Bermejo, 30 leagues from the point